

# CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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ELIGIOUS MISCELLANY.

From the Baptist Advocate.  
From our late Washington Correspondent.

RES, the usual colors and advertising to pur-  
sues only, place, No.

The Mormons have been generally regarded as a harmless set of deluded fanatics, unworthy of any particular notice; and the common impression seems to be, that they have been wronged and persecuted by the State of Missouri. For

part, having had occasion to become better acquainted with their principles and history than many others, I have for a long time been endeavoring, as opportunity offered, to open the eyes of the community to their character, and to show that mischief lurks beneath this cover of apparent insignificance, and that there are two sides to the story of the Mormon war in Mis-

sissippi warrant for stealing, and the stolen property was found in the house of William W. Phelps; Oliver Cowdrey having stolen and conveyed it; that these dissenters had endeavored to destroy the characters of Smith and Rigdon by every artifice they could invent, not even excepting the basest lying; that they had disturbed the Mormon meetings of worship; that Cowdrey and Whitmer had united with a gang of counterfeiting thieves, liars and blacklegs of the deepest dye, to deceive, cheat and defraud the Mormons out of their property, by every art and stratagem which wickedness could invent, stealing not excepted; that they had attempted to raise mobs against the Mormons; that Cowdrey attempted to pass notes on which he had received pay; that Cowdrey, Whitmer and others, were guilty of perjury, cheating, selling bogus money, (base coin,) and even stones and sand for bogus! that they had opened, read and destroyed letters in the post-office; and that they were engaged with a gang of counterfeiters, coiners, and blacklegs.

There, Mr. Editor, is the character of two of the three witnesses who testified that they had seen the plates of the book of Mormon; that God's voice declared to them that they had been translated by his gift and power; that an angel of God laid the plates and engravings before their eyes; and that the voice of the Lord commanded them that they should bear record of it. This is the character of two of the three witnesses, according to the testimony of eighty-four Mormons, and not opposers of Mormonism. To how much credit these two witnesses are entitled, you can judge for yourself. In the course of my communications on this subject, I shall exhibit the character of the other witness, (Martin Harris,) and likewise of Prophet Smith himself.

PRIMITIVUS.

From the New York Observer.

Martyrdom of nine Christians.

[We have, in a former number, mentioned the fact that several Christians had recently suffered martyrdom at Madagascar, but the details of that event will be read with painful interest.]

Extracts of a letter from Rev. D. Jones, Tana narivo, July 20, 1840.

"After my arrival at the capital, on the 3d of July, I was told that there were on the eastern side of the town, near Italiano, sixteen of the native Christians in bonds, waiting their trial. Having succeeded in hiding themselves from their persecutors for nearly two years, they made up their minds some months ago to escape from the island, if possible, and take refuge in the Mauritius; but, alas! after they had proceeded safely within three or four days' journey of Tamatave, on the eastern coast, they were caught, bound, and carried back to the capital. It is said that two of them, a man and a woman, made their escape in the night, while the guards were asleep, and have not yet been retaken. The others were brought to trial, and separately examined, each apart from the rest, but all stood firm as a rock. Of the fourteen, nine were condemned to death, and the 9th of July was fixed as the day for their execution.

"On the morning of that day, the preparations for the dreadful scene were commenced by a tremendous roar of cannon, and thousands of soldiers appeared, marching towards the parade ground. About noon, the first officers who went forth to deliver the kabary respecting the thirteen Christians who had been taken in attempting to flee to the Mauritius, and to make proclamation that the Queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians each tied to a pole, and quite naked, were borne by men along the western side of the town, to Ambopiaty, the place of execution. After a short interval, a cannon was fired as a signal, the executioners approached, the nine were instantly speared to death, and their spirits fled to eternal glory.

"Paul and his wife, Joshua and his wife, and Flora and Raminahy, (wife of David now in England,) were of the number of these martyrs. The names of the others I have not yet been able to ascertain. The head of Paul, and that of another man were cut off and fixed on poles. It is worthy of remark, that the canon which was fired as a signal to the executioners, burst into pieces at the moment, and the gunner was seriously injured by the explosion. This circumstance was considered by many as a bad omen. I do not yet know correctly how the other five have been disposed of. Some say they are in slavery, but this is not certain.

"Thus it is seen that the spirit of persecution against the Christians continues to rage with unabated rancor and malignity, and that the hostility manifested by the Queen and her counsellors to the gospel and the work of missions, is such as to preclude the least hope of the door being opened for us to resume our labors in this country, until some great change take place in the present system.

"When leaving Mauritius, I little thought that such a number of eminent Christians were to suffer martyrdom during my stay at the capital. The event has made a deep impression on my mind; but my feelings can be much more easily conceived than described. O that God would arise and plead his own cause, and deliver his people from the hands of the oppressor!"

Instrumentality of the Jews in the Conversion of the World.

"Not only from isolated predictions, however, but from the general tenor of the prophecies relating to the latter periods of the church, may it be clearly deduced, that the conversion of Israel is to be the first fruits of that magnificent harvest which is ultimately to be gathered from the whole earth. The exaltation of Zion shall be the elevation of a standard to which all nations shall flow together. When the Lord shall arise upon her, the Gentiles shall come to her light, and kings to the brightness of her rising, Isa. lx.

8. Her redemption is, therefore, the hinge on which revolve the destinies of the human race. We may glean many rich clusters before her deliverance; but not till then shall the full vintage be gathered. It is an incontrovertible fact that, since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively circumscribed and insignificant have been the conquests of the church. It was conclusively argued, on an occasion kindred to the present, by a distinguished expositor of prophecy, that there has been nothing deserving the name of national conversion since the earlier triumphs of Christianity. Does not history thus appear to give her testimony in support of that interpretation of prophecy which we have been advocating? And even judging according to the operation of secondary causes, it is not difficult to conceive that the restoration, conversion, and exaltation of Israel, must exert a mighty, an overpowering influence on the kingdom of the world. An accomplishment of prophecy so stupendous, a miraculous interposition so universal, must arouse the most insensible, arrest the most heedless, and stagger the most sceptical.

"But directly, as well as indirectly, are the Jews to subserve the evangelization of the world. It is strongly intimated by the voice of revelation, that they are to be the seed 'sown in the earth,' and 'the joy of the whole earth.' Let it be remembered that there have been no such evangelists as those which Judah furnished.—The quarry whence a Paul, a Peter, and a John, were hewn, is the quarry whence we ought to look for the noblest missionaries of the latter days. There they exist, pre-eminently qualified already for the missionary enterprise, and only needing the vivifying touch of heavenly grace to make them stand up a mighty army, trained and harnessed for the conflict. Scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation—they might leap at once, fully appointed, into the battle field. Long and loud have been the complaints of the church, that while the harvest is plenteous, the duly fitted laborers are lamentably few. Why have not her eyes been turned with more intense expectancy to those people who supplied the glorious band that bare the cross triumphant round the globe? If indeed, she travail in birth till the world be redeemed; if she be very jealous for the honor of her Lord; if her bowels yearn over the miseries of mankind; if she be weary of her humiliation and reproach; if she be oftentimes constrained to exclaim, 'O Lord, how long?' then let her sympathies, her efforts, her expectations, and her intercessions, be more concentrated on the lost sheep of the house of Israel."—*Stowell.*

THE SINNER'S INGRATITUDE.

It was God

that created you: who called you into existence

by his word; who breathed into his nostrils the breath of life. He rescued from the waste and

desert realms of vacancy, and constricted, from

out the wide and shapeless elements of primeval

chaos, this solid earth, laying the beams of its

chambers, in the waters, and hanging it upon

nothing.—He canopied it with the glowing firmament of Heaven. He gave to light its many

mansions, by day, the sun travelling in the great

ness of his strength; by night, the moon, a gentle

peaceful queen, "walking in brightness" amid her

tributary stars. He clothed its woods with a rich

drapery of varied and luxuriant foliage. He

carpeted its lawns with verdure: He studded

its azure canopy with sparkling gems. He fur

nished it throughout with every requisite for the

comfort and accommodation of man—for food. In

this mansion, fitted for the abode of angels, He

placed me as His vicegerent and its sovereign

lord; and gave him all things richly to enjoy. In

him, too, we live, and move, and have our being;

and from him we daily derive life, and breath,

and all things. His unsleeping providence incessantly watches over us; orders and disposes the

circumstances which relate to us with such minute

observance, that the very hairs of our head are all numbered.

Against this being, thus infinite in power and

in love, you have madly as well as ungratefully rebelled.

You have daringly rejected his authority,

saying in every sentiment of your carnal

will, in every action of your ungodly life, "We

will not have this man to reign over us. You

have vainly conspired against his very being;

and by your apostacy from your baptismal coven

tant and religious profession, you have reitera

ted the clamor and deed of his murderers, "Cruci

fy him, crucify him!"

THE PLEBEIANISM OF THE BAPTISTS.—In Bancroft's History of the United States, 2d vol. page 202, there is the following remark:

"Among the Plebeian sects of Christianity, the

single-minded simplicity with which the Baptists

had from their origin asserted the enfranchisement

of mind, and the equal rights of the humbler classes of society, naturally won converts in

America, at an early day."

So, according to Mr. Bancroft, we Baptists are

Plebeians. Can we tell us what orders God has

instituted in Christianity? if any, and what these

orders are? Well! Plebeians! let us call ourselves Plebeians. And what was a Plebeian in Rome? He was according to Crabbe, whose

work is nearest at hand, "one of the common

people of Rome." A Baptist must then be "one

of the common people of Christianity." The

people of God, we have been led to consider, are

Commonwealth, and in the Commonwealth, there

are no aristocracies or no democracies. Inter-

ests are the same. All are alike interested in the

general good of the community. But we glory

in being the common people of Christianity.—

These were the people with whom Christ associated. He came to benefit the whole race of

man; and in providing a sufficient atonement for

the sinner, he offered common salvation, and

all that are saved, are saved in that common

way. The way is one, and whether the Chris-

tian be aristocrat or democrat, monarchist or

republican, high or low, rich or poor, he will

have to follow in that way.

But there is a portion of Mr. Bancroft's remark

which is really complimentary. He says the

"single-minded simplicity with which they (the

Baptists) asserted the enfranchisement of mind,

and the equal rights of the humble classes of

society, naturally won converts in America, at

an early day."

God grant that they ever may

preserve a character for simplicity, but may

they ever ascribe all their success, not to their

principles, but to God who blesses them.—Ban-

ner and Pioneer.

DOES THE CHRISTIAN REMEMBER HIS CLOSET?

—The questions have been often asked of late,

why does the cause of Christ so languish? What

is the cause of this deadly stupor which has taken

possession of every heart? Why are church

and social prayer-meetings so poorly attended,

and why so little interest manifested by those

that do attend? These inquiries do not refer to

any particular church or denomination. But

they refer to every denomination, and to almost

every Christian church throughout our land. It

is a lamentable fact, but too true to admit of a

doubt. The thinly attended church and prayer-meetings prove it. And the Sabbath schools, although it is with regret I say it—which have been so highly favored of God, prove it by the few conversions that have taken place of late, and the little interest that is manifested at the present time by those connected with them.—But why is it thus? Is the immortal soul less precious than in days gone by? Is God less willing now to hear the fervent and effectual prayer of the righteous? Is life more certain and death more uncertain? Or does the Christian feel that he has done so much for his divine Master that he is released for a certain time from laboring in his vineyard? Or is he so much taken up with things of this world that he has no time to devote to God? There must be some reason why all of our churches are in this lukewarm state at the present time.

Would that every professed follower of Christ, instead of asking the question, why are Christians around so little interested in the salvation of souls, might examine himself, and ascertain the true state of his own heart. And it is to be feared that in most cases he would find himself like Peter, following Christ afar off.

The Rum-seller a Murderer.

The question may here arise, what constitutes murder? It is not necessary, I remark, to its commission, that there should invariably be malice prepense, or the intention to kill. According to Blackstone, and the best expounders of human law, the sacrifice of life from mere sordid love of gain, supreme selfishness, recklessness, or any wicked state of the heart, oftentimes constitutes murder of the most crimson die.

Now we ask, where on earth are there more human beings killed through the sordid love of gain, more recklessly, than in the rum-selling establishments scattered over the land?

# THE CHRISTIAN SECRETARY.

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### NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

NEW HAVEN, March 20, 1841.

The work of grace in this city is progressing most gloriously. It seems to bear down all before it. The number of conversions is rapidly increasing, both amongst the students in the College, and the citizens generally. Every day adds new and important triumphs to the cause of the Redeemer in our midst. Several new cases of conversion amongst Infidels and Universalists have taken place during the past week, and the kingdom of the devil is rapidly on the wane. The Universalists made a feeble effort the other night to resist the mighty tide which is setting in against their damnable heresy in this city. A man from Vermont harangued them in Saunders' Hall. One effect produced by his efforts was to ruin a poor man, probably for time and eternity. This man had been addicted to intemperate habits, — But on the first of this year he entered into a covenant with a respectable gentleman of this city to abandon the practice of drinking intoxicating liquors altogether, and had been taken into his employment on eligible terms. All passed on well, till this servant of the devil under the name of a Universalist *preacher*, came this way. Unfortunately this man went to hear him, and as soon as meeting was out, he went to the grog-shop, became intoxicated, and went home a friend. He said, "if there be no hell, then let me live as I list." And truly if there be no other hell than a guilty conscience, the sooner conscience is put to rest, the better. The man is since a perfect wreck, and his employer has been compelled to dismiss him from his service. Such unquestionably is the legitimate tendency of the system of Universalism. Immorality, wretchedness, and crime uniformly follow in the train of this fatal delusion.

We baptized thirty-three willing converts yesterday. And we have still on our list about thirty candidates, most of whom, with many others, will be ready for the ordinance next Lord's day. Brother Knapp will continue with us yet for a week or two at least, if it be the Lord's will, and we trust many, many more will be added to the Lord in this city. It is impossible for us to tell how many hopeful conversions have taken place since the meeting began, but it is probable that the number is not less than four hundred souls. — We find on our list of applicants for membership with our own church, more than one hundred names including those already baptized since the meetings began. And there are probably half as many more indulging hope amongst us. Judging, therefore, from the number of conversions in our own congregation, we think there must have been at least, four hundred in all. Many from all the congregations in the city, and from the college, have been blessed in our meeting.

Let the friends of God continue to pray for us that this may be an everlasting revival.

For the Christian Secretary.

#### Note Preaching.

MR. EDITOR.—I was about getting excused from any more communications on note preaching, until after the Triennial Convention, on account of a press of business, when your remarks of last week appeared. As it regards your singular threat to "explode," &c., I can only say, do not forget it. If you do not succeed, it will be evident that it will not be for want of a disposition. But we shall see. We shall see.

D.

For the Christian Secretary.

#### The Grave.

Oh grave! death's charnel-house! man's drear abode! Who can stand upon thy gloomy verge, Surrounded by mementos of departed Spirits, and feel thoughts within him stir, Solemn and awful as the deep, unbroken Silence that reigns throughout the dusky vaults? Here as trembling gaze into the world Of shadows—lo! what dusky forms arise In quick succession through the long vista Of departed years! moulderings millions, Which no man can count, and no mind conceive, Of every rank, condition—aye, and sex, Pass in review before us. Their shadowy Forms loom up far in the murky distance; Dimmed by the mist of many revolving years. Here we behold the smiling infant calm And beautiful in death, like Summer's early flower, cut down by lingering frost.

There the aged, way-worn veteran lies Serene upon his dusty pillow, On every side are seen the high and low, The rich and poor, the ignorant and the wise; The peasant and the prince; the friend and foe; The scepter'd and the slave, mingling their dust Together. No murmuring sound is heard; No motion seen, throughout this motley throng— None complain of want—none of riches boast— None pride themselves on beauty, wit, or power— None count the great—none scorn the humble poor— None sigh, by friends deserted—none by foes Oppressed. All are quiet, all are equal,— The King and beggar rest together—both Unknowing and unknown. The youth who stood But yesterday in all the pride and strength Of growing years, just entering life with dreams Of greatness—with wealth and fame within his grasp, Now lies in dust—prostrate like the forest Oak by tempest riven. The rose has fled His cheek; his eyes are still and sightless; His lips are pale, his features fixed in death. His thoughts have perished,—his name and deeds forgot; And over his mouldering body, once so active, Creeping reptiles trail their loathsome form.

Yet this is MAN! proud man! and this his doom! The grave his home, and his companion, worms! Thousands daily drop into the tomb— The dark domain of terror's fearful king; And all who live must follow. We, who gaze Upon this solemn scene, and drop a tear O'er blighted hopes, and ties of friendship sunder'd, Shall soon be swept away by Time's resistless Tide, and number'd with the pale and dusty host— The nations under ground. Though we mingle Thoughtless in the busy crowd, the scenes of strife And pleasure's mirthful circle, we can't avoid The insatiate archer's glance, nor stay his

Flying arrow. Death has marked us victims.

Of the tomb, and hastens on to shroud us In its darkness. Yea, all that live, must die. Here, fond man, behold an end of all thy Greatness! Though thy name be high emblazon'd On the scroll of fame,—though beauty deck thy Brow, and wealth thy coffers fill,—though science Enrich thy mind, and heavenly themes inspire; Yet the grave is opening, and its dismal Gloom is gathering blackness,—grim spirits Urge thy passage to its drear abode, And hungry reptiles wait thy coming. Oh! who can lift the veil that hides the past And future from our view, and think on man As merely mortal—the creature of a day! The heir of dark oblivion! and not Be humbled at the thought—not envy even The insect's lot, that flatters in the sun, Or crawls in dust beneath our feet? Shall man's Aspiring thoughts, his high resolve, his thirst For immortality, be quenched in endless night? Will death triumph forever? and the grave never Yield its victim up? The soul can never die; Nor will the body always lie in dust. Through the gloom of many revolving ages I behold the Star of Promise beaming— The herald of approaching morn—a morn Whose rising beam shall pierce the rayless darkness Of the tomb, and light the sightless orbs Of countless generations. The dead shall wake From their long slumbers, and rise to flourish In immortal bloom—in Paradise above. Then friends may hope to meet, and recommence The pure and holy joys on earth begun. The social band may then unite to swell The praises of their risen Lord. This hope Disarms death of his terrors, and makes the grave A welcome home—a resting place to many A weary pilgrim. Here the aged soldier Lays aside his armor. Here the wounded Spirit hides its anguish. Here tears of want And pain forget to flow. Here the wicked Cease from troubling, and the weary are at rest. B.

A package of communications, &c., designed for the New Haven Department, was received late for insertion in this week's paper.

**THE ROYAL CHRISTENING.**—We give below the account of this ceremony, which took place in London, on the 10th of February last, by which act, "the first born of Albert and Victoria was admitted within the pale of the Christian Church." In another account it is stated that the water with which the child was sprinkled, was brought from the river Jordan!— Does the Bible furnish a parallel case?

The railing enclosing the altar was covered with crimson velvet, trimmed with gold lace, and in front and spread over the richly and costly carpet of the room was a large square of crimson velvet, beautifully embroidered in the centre, and at the four corners in gold and trimmed all round with gold lace. On this was the lont, and round it were assembled the Queen, Prince Albert, the sponsors, and the officiating prelates and clergy-men. In front of the altar stood the Archbishop of Canterbury, having on one side the Archbishop of York, and on the other, the Bishop of London, the Bishop of Norwich and the Dean of Carlisle being a little behind. The Queen and Prince Albert took their stations on the left of the Archbishop. The sponsors were the Queen Dowager, the Duchess of Gloucester, the Duchess of Kent, the King of the Belgians, the Duke of Sussex, and the Duke of Saxe Coburg and Gotha, who appeared by proxy, the proxy being the Duke of Wellington.

The Queen was dressed in white, and looked cheerful and in excellent health. Her Majesty wore a deep and splendid tiara of diamonds, of which the Maltese cross and the *fleur de lis* were the principal ornaments, large diamond ear-rings, and a diamond stomacher, and the riband and star of the order of the Garter. Prince Albert wore a Field Marshall's uniform, with the collar and star of the order of the Garter, as did the Duke of Wellington, and also his Waterloo Med. al. The seats of the company were of crimson satin damask and gold.

Every thing was in readiness, and waited only for the appearance of the Queen Dowager, who arrived at 20 minutes to 7 o'clock. The sacred rite then commenced, the Archbishop receiving the infant princess from the hands of the nurse, and held her during the whole of the ceremony. Whether the ample and flowing robes of the Archbishop deceived the child, or whether the kind tenderness of manner of the excellent prelate prevented the infant from discovering any difference, certain it is, that her royal highness reposed in the arms of the spiritual head of the church with as much contentment as though she had been in the arms of her own nurse. At the appointed place, the Queen Dowager named the royal child "Victoria, Adelaide, Mary Louisa," and she received the baptismal sign, and what is more, the caresses of her illustrious godfathers and godmothers, without even a whimper. Her royal highness was then handed over to the care of her nurse, and retired to her own apartments.

The ceremony being concluded, the illustrious and noble assembly proceeded to the banquet, which was laid out in the Picture Gallery.—The number of guests who sat down to dinner was 71.

In the middle of the table and immediately before the Queen, was the christening cake, of the most enormous dimensions, round it was a wreath of flowers, on the top of it a rock, surmounted with Neptune, driving his hippocampi, and in the car a figure of Britannia, holding in her arms the infant Princess Royal, the whole being executed in sugar, and being a very fair specimen of the confectioner's skill.

Immediately after the dinner, "Health and Happiness" were drunk to the young Princess, and duly honored.

#### Troublesome Professors.

Some persons are always in trouble themselves and a great trial to others. Every church has such members, and we suppose has always had them. A restless troublesome spirit was discovered among the favored twelve, associated with our Saviour in his ministry on earth. They sometimes appeared jealous of each other, and even held disputations respecting who should be greatest. The ten were displeased with James and John on a certain occasion; were exercised with an envious spirit, supposing they sought pre-eminence in asking special privileges of the Saviour. They were not angry because these two brethren requested something which they considered improper for disciples to receive, but because each of them wanted it himself. They gave evidence of their own ambition in condemning the ambition of James and John.

There are some who are naturally of an evi-

tous disposition, which renders them uncomfortable and troublesome. They look upon others who enjoy what providence has placed beyond their reach. They would like to have Naboth's vineyard and Mordacal's honors. They lose sight of their own blessings in the intense gaze they fix on other men's. Instead of keeping their heart at home in the contented enjoyment of what they have, they are constantly sending them abroad in longing after what belongs to others. They have sad repinings over their own supposed inferior lot in life, which occasion a very uncomfortable state of feelings in themselves, and make them a

their young men from clustering around the body of their people. They are scattered among the mass of society and lose their peculiarities by assimilation. The elements that constitute Quaker conservatism are not adapted to resist effectively the rapid movements of the present generation.—To act with haste is not in its nature, but the man who does not act with haste in the present day, at least in our city, will be trodden down by the eager crowd that are pressing about him.—*Bap. Advocate.*

#### DESIGNATION OF MISSIONARIES TO GREECE.

On Monday evening last, the Rev. R. F. Buel and his wife were publicly recognized as missionaries of the Baptist Board to Greece. The exercises were conducted at Oliver Street meeting house. Elder Luke Barker read the sacred Scriptures on the occasion; Elder W. W. Everts led in prayer. After Mr. Buel had given an account of his views and his reasons for entering upon the enterprise, Elder Spencer H. Cone gave the charge of the board in a very impressive and highly appropriate address.

It will be recollectcd that the Board of Foreign Missions, while they felt the urgent necessity of sending missionaries to Greece, and were well satisfied of brother Buel's qualifications for that important field, were yet unable, from the limited supplies, which, we regret to say, are furnished by the churches to their treasury, to sustain the expense of the undertaking. A part of the requisite funds was raised by the churches at Hamilton, Rochester, Albany, &c., &c., and two or three of the churches in this city promptly made up the balance, as they had previously agreed.

From brother Buel's piety and intelligence, and the suavity of his manners, we anticipate, that he will everywhere find a welcome, and we look to the blessing of the Shepherd of Israel for success in this enterprise to extend the blessings of salvation to a country, exceeded in interest to the scholar and the Christian by none on the face of the globe.—*Bap. Ad.*

#### EXTRACTS FROM THE CORRESPONDENCE OF HOME MISSIONARIES.

BENJAMIN HOLDEN, CLARKSBURG, MARCH 11, 1841.

Since my last communication to you I have been travelling and preaching the Gospel of the Son of God, I trust, with some degree of success. At one of my stations a protracted meeting was held, at which time several persons we hope were brought to the knowledge of the truth as it is in Jesus, and were buried with him in baptism.— Among them was a little girl of twelve years of age, who, as she was raised up from the liquid grave, clasped her little hands together and directing her eyes towards the weeping crowd of spectators on the bank of the stream, exclaimed: "O let us praise God while we live."

The exclamation proved like an arrow in the heart of an old man of 108 years of age, who with tears rolling down his furrowed cheek, said to me afterwards, then the Lord showed me my sins from my childhood. I expect he too will shortly espouse the Saviour's cause in baptism.

J. M. PECK, ROCK SPRING, ILL., MARCH 10, 1841.

I am now in the midst of a most interesting revival—at Belleville and this place. Last Saturday I baptized 17 at this place, a majority of whom were children and youth. The work is going on—meetings every evening. There are more converts. I have just conversed with a promising young man, one of the baptized, who believes it his duty to devote himself to the ministry, and wishes to enter immediately upon a course of study.

BELV. M. HILL, Cor. Sec.

A. B. H. M. ROOMS.

**INTRUSION IN THE CHURCH OF SCOTLAND.**—John Edwards, who had been presented to the parish of Manoch and rejected by the parishioners, and who afterwards claimed ordination at the hands of the Presbytery at Strathgordon, to which the parish belongs, and was refused, has at length, by the aid of the civil court, been ordained. The occasion was one of great excitement, and the parishioners, after making a formal protest, left the church in a body, not one of their number remaining to witness the ceremony.—*Bap. Ad.*

#### CHRISTIAN SECRETARY.

HARTFORD, APRIL 2, 1841.

**TRIENNIAL CONVENTION.**—The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the First Baptist Church in Baltimore, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The following named brethren were appointed delegates from this State, by the Connecticut Baptist Convention held at Essex, in June last.

Rev. Messrs. J. H. Linsley, T. C. Teasdale, A. Parker, J. S. Eaton, A. Bolles, Wm. Denison, D. C. Haynes, J. J. Woolsey, A. Gregory, Geo. Read, N. E. Shaler, J. Paine, F. Hawley, J. B. Ballard, Dea. J. B. Gilbert.

By the following article, which we copy from the Banner and Pioneer, printed at Louisville, Kentucky, it appears that correct sentiments prevail at the South in regard to the meeting of the Convention. What is said respecting a few "Anti Slavery brethren in the North," we believe to be incorrect. So far as we have been able to ascertain, we believe there will be no difficulty on the part of the delegates from the Northern States. From present appearances, we are inclined to the opinion that the meeting will not only be harmonious, but will also tend to allay the jealousies which have heretofore existed between the brethren of the North and South.

#### Baptist Triennial Convention.

Many brethren have had, and some have expressed fears that unpleasant things will be said and done at the Convention to be held in April. Ultraism in more forms than one, and from both extremes of the land have given forebodings of a storm.

A few of our Anti-Slavery brethren in the North, seem to have given intimations that they will do what some of that class are always ready to do—bring up this question in some form and agitate it. An opposite class in the extreme South, manifest similar intentions and for opposite purposes. We are confident,

dent, the sober, reflecting portion of the denominated, which include a vast majority both North and South, and West will take the proper view of the subject, and pursue the proper course. The notion of the Triennial or any other Baptist Convention, or any religious, moral, literary, or political combination, (*other than every single church*), deciding on terms of fellowship and communion, and sending forth decrees and resolutions, is utterly preposterous, on the principles of Baptist Church government. The Triennial Convention, or its Board, has nothing to do with the question of the correct standing of its members in church fellowship. It single object is Foreign Missions, and no business or questions that do not relate specifically to that object, should be introduced or discussed.

We have had correspondence of considerable extent, and find that quite uniformity of views prevail as to the proper course of the convention. The position of the Board as defined in their circular *one* time since, has relieved many, and we are not a little surprised at the ultra course of the Georgia brethren in their reply, as lately issued.

We are confident their position will not meet with the approbation of the South generally. It cannot be the desire of the Southern churches to provide discussion on the subject of slavery. And if ever this was desirable, the Triennial convention of all other places is the least appropriate.

Before us is a private letter from a distinguished Baptist Minister, born and raised in a Southern State, and who writes from Georgia in reply to our extract: "Your view of 'letting alone' all subjects in the Triennial Convention, except Foreign Mission, *one*, agrees with my opinion of what will be best. In fact, since my intercourse with the brethren in the South this winter, I have become satisfied, that that will be the course most acceptable to a large majority of them. F—— is for passing a resolution specifically and exclusively for Foreign Mission objects, *therefore* it can take no notice of any foreign subjects of excitement of any kind, but welcome the delegates from the North and South, East and West, and regard them as brethren and co-adjudicators in the good cause, and urge them to continue yet more energetically to co-operate, &c. The opinion seems to be gaining ground that the Convention should not notice, or take any action on the subject at all."

Our views as freely expressed in our private correspondence is, that if any subject whatever, not strictly Foreign Mission in its bearings, should be brought before the Convention in any form, a resolution should be introduced and sustained to the purport. *That every memorial, remonstrance, petition, letter, resolution, motion, and document not pertaining to Foreign Missions, should be laid on the table without debate, as not pertaining to the business of the Convention.* This is the position that should be maintained in all our organized religious bodies. Let each one attend to its legitimate and proper business and nothing else, and much time and unnecessary conflict will be saved.

**THE MISSIONARY MAGAZINE** for April, is received, but too late for us to make any extracts this week. The monthly receipts, which have attracted our attention for some months past in consequence of their being so small, we perceive are larger than those of the preceding month. The amount acknowledged in the present number is something over four thousand dollars. We hope after the meeting of the Convention in Baltimore, and the funds which are now lying dormant are paid in, the Board will be relieved from their embarrassments. In the mean time let our brethren awake to a sense of their duty upon this subject at home. Since the revival commenced in this city three months ago, we believe there has been nothing done for the cause of Foreign Missions. Let the monthly concert next Sabbath evening be well attended, and let us all, in view of the past mercies of the Lord, *do what we can* for the spread of the Gospel among the heathen.

**INCREASE OF BAPTISTS.**—The *Baptist Advocate* says within six weeks, ending the second Lord's day in March, more than three hundred communicants were added to the Baptist churches in the cities of New York and Brooklyn. This is certainly cause for rejoicing. But in Connecticut whose population we believe is only about equal to the two cities above mentioned, there have been added to our churches we should think at least double this number within the last three months. "Not unto us, not unto us O Lord, but unto thy name be all the glory."

**LIGHT SPREADING.**—A letter from a friend in Suffolk, dated March 29th, says: "The Congregational minister in this place *immersed* six persons last Sabbath." We believe the time is fast approaching when all evangelical denominations will view this subject in its true light.

**CINCINNATI FORTY YEARS SINCE.**—A correspondent complains, May 20, 1801, of women bringing children to church, and neglecting to carry them out when they cry. "Nothing," he remarks, "is more disagreeable, to either speaker or hearer, than the bawling of children, but some persons will hear the sermon, even though it should be at the expense of every other person present. It would be well also, if persons were to leave off hammering on frying-pans, during divine service."

**SPRINGFIELD, MASS.**—A gentleman from this place informed us a few days since, that the Lord was blessing the church there. Ten persons were baptized Sabbath before last, by Rev. J. W. Eaton, the pastor of the Baptist church.

**BLOOMFIELD.**—We learn that a very interesting state of things exists in this town. Several cases of conversion have already occurred, and the prospect looks encouraging for a general work of grace. We understand that Elder Gates of Bloomfield, baptized seven candidates at Turkey Hills, a few days since. There is no Baptist church in this place.

**MIDDLETOWN.**—Eight persons were baptized at Middletown last Sabbath, by brother Haynes. Others are waiting.

# THE CHRISTIAN SECRETARY.

MODERN INFIDELITY Considered, with respect to its influence on Society. By ROBERT HALL. Philadelphia: American Baptist Publication and Sunday School Society.

This little book is an 18mo of 86 pages. The scope of the work is to show the mischievous tendency of Modern Infidelity, both in its influence on the principles of morals, and on the formation of individual character. The design of the work is carried out with the skill of a master. But it is sufficient for all purposes to say that Robert Hall is the author, and that this is confessedly one of his best discourses. We most cheerfully recommend the book, though it might seem gratuitous even to say so much as this.

The book is on sale at Robins' & Folger's.

CHARLES L. PORTER is appointed Post Master for Hartford, vice Gideon Welles, removed.

## COMMUNICATIONS.

### Advice to a Young Convert.

The following letter was written by a gentleman residing in a distant section of the State, to a young brother in this city, on hearing of his conversion to God. The advice contained in it we consider exceedingly appropriate at the present time, when there are hundreds not only in this city, but in different parts of the State, who have but just commenced the "Christian warfare." Let every young convert treasure up the advice which is here given, and he will find in so doing an abundant reward.

, March 22, 1841.

DEAR BROTHER.—Your last letter to me was indeed good news—"glad tidings of great joy." You have reason for gratitude and everlasting praise to the riches of divine grace, if God has, as we trust, visited you in mercy—taken your feet from "the horrible pit and the fiery clay," set you upon the rock, established your going, and put a new song in your mouth. "To His name be all the praise," who alone doth wondrous things." I am glad to hear that you have followed your Saviour in baptism, and owned Him before the world; and I hope you still find yourself enjoying the light of his countenance. Having thus made a public profession of your attachment to the cause of Christ, and connected yourself with his visible church, let me give you a little advice. You have but just commenced the Christian race—remember you have it yet to run; you have only begun the warfare—and "let not him that girdeth on the harness, boast himself that he putteth it off." Do not for a moment suppose that the life of a Christian is a warfare merely in name. Depend upon it you will find your foes real, numerous, and subtle.

"In the world a thousand snares  
Lie to take us unawares;  
Satan, with malicious art,  
Watches each unguarded heart."

And at the very setting out in the way, you will need much caution. Now, then, resolve at once to be a decided Christian—a whole Christian. Be a Christian always and everywhere. Take a firm stand, and never be ashamed of your religion. You will meet with a thousand temptations to compromise with the world, and you will find the necessity of a great deal of watchfulness and decision, to maintain your ground. Therefore, be careful and resist the very first approaches of such temptations. It will not do for the Christian to "meet the world half way," as the adversary will often be tempting you to do. Such ideas, however, are all deception;—the world never comes up half way. However much the Christian may come down, he will find the world just where it ever was—therefore keep your ground on the Rock of Ages; let your cause be right onward in the "highway of holiness," and you are safe.

Be regular and uniform in your devotions. Never forsake the mercy seat, not for a single day, on any pretence whatever. Whatever else you lack time for, be sure and take time to pray. You may as easily live your natural life without breathing, as your Christian life without praying. If the ardor of your first love should abate, (as doubtless it will, although its strength may last,) probe some pretext, will very soon suggest itself for neglecting your seasons of prayer, (merely for once, perhaps,) but do not listen to any such suggestion. Whatever else you do, or neglect to do, pray regularly, as nearly at stated seasons as possible, and especially morning and evening as regularly as day and night return.

Be diligent in the study of the Bible. As prayer is the Christian's breath, so the word of God is his food,—indeed Job said, "I have esteemed the words of his mouth more than my necessary food." "Search the Scriptures,"—which implies more than merely to read them. Study the word of life attentively, and let it be well digested, by careful meditation, and pray for God's blessing. Endeavor to "set your heart unto all the words" you read, that the truth may not only be as a "lamp to your feet," shedding a light along your outward path, but that it may shine within, enlightening your mind, and regulating your thoughts and affections.

Be established. Have your mind well settled in the truth, and do not suffer yourself to be unsettled by every wandering doubt which may be suggested. Bunyan, in his "Holy War," very aptly makes one detachment of the army of "Diabolus" a formidable company of Doubters. There are already too many doubting Christians in the church—do not be one of them. Say with the Psalmist, "O God, my heart is fixed,"—for it is very certain that a wavering, uneasy, double-minded professor of religion never can be really happy—"the consolations of God" will always be "small" with him. If doubts at any time arise, either in respect to the truth itself, or your own condition, go directly to God with them. Neither would "Sensitiveness" return home bruised from meeting with his brethren professedly to worship God and do good, because his brethren did not worship him. But each one would strive to be in his place—pastors and people, singers and all, united striving to do the will of God.

For the Christian Secretary.

MR. EDITOR:—In a letter from Mr. Love, Missionary in Corfu, (Greece,) dated Nov. 14th, 1840, after stating the prospects respecting the recovery of his health and manifesting a great desire to be spared a little longer in the Mission, he has this heart-cutting sentence: "I come now to the burden of my soul. Fathers and brethren, pardon me in the few words I am able to speak. I call you this day to record, that if this mission fail, I wash my hands in innocency. I have said what I could. O God! have mercy on me, that I have been no more holy!

Have mercy on my brethren bought by the Lamb's redeeming blood, and disobeying the last command of their risen Lord! Have mercy on the churches—satisfied themselves with the bread of life and holding it from the furnishing!" Who can read this appeal and recollect the curse pronounced by the angel of the Lord upon Meroz, "because they came not to the help of the Lord against the mighty," and yet withhold from the treasury of the Lord that which should be cast in to sustain this and all our other missionary stations. Let the pastors of the churches put their hand to the work that they may be able to say with their brethren, they have done what they could.

A FRIEND TO MISSIONS.

For the Christian Secretary.

MR. EDITOR:—While reading in the Secretary of Feb. 26th, "The troubles of a Singing Choir," I was forcibly convinced that many who profess to be the children of God, do lamentably neglect to search the Scriptures for a rule to guide them in their duty. And as stated by your correspondent "L. B. S." in the same paper, "For not paying strict attention to the Scriptures, many false views and practices have crept into the church." If Christians will take the word of God for a rule of duty in all things, our singing choirs will be more anxious to sing with the Spirit and the understanding, and have less time to dispute and comment on forms and fashions, about what they call "Praising God." Nor would the pastors' wife be obliged to do the duties which belong to other female members of her church. Neither would "Sensitiveness" return home bruised from meeting with his brethren professedly to worship God and do good, because his brethren did not worship him. But each one would strive to be in his place—pastors and people, singers and all, united striving to do the will of God.

A READER OF THE SECRETARY.

SELECTED SUMMARY.

STEAM FIRE ENGINE.—An engine for extinguishing fires, worked by steam, was yesterday made trial of in the Park, immediately outside the City Hall. Its superiority over the ordinary engines, was very manifest, as respects the quantity of water it cast forth, and the height to which it forced the stream. The chief, if not only objection to it seems to be the time taken to get up steam, which most necessarily prevents its operation on a fire so speedily as the engines worked by hand.—*Jour. of Com.*

## From Florida.

ST. AUGUSTINE, March 22.

From the West we learn that 60 more Indians have positively come in at Fort Fanning, and been sent down to Tampa, and also that Gen. Armistead had actually made a shipment to the West. This is very encouraging, but we must wait awhile before we can exult much in our prospects.

There is an uncommon proportion of women and children among those who have surrendered, and the whole number is but a fairing to what are in the woods. Wish all our boasting, we have not yet found out all their haunts, nor do we yet know what will be the effect of money and negotiations upon the larger parties.

In exploring the Everglades, Col. Harney made some geographical discoveries, and lately he has added something to our stock of knowledge in Natural History, by killing behind Key West, two of the animals heretofore considered fabulous among us, called "Manatee." From what I can learn it is a sort of Sea Cow, or something between a porpoise and a Seal, about 15 feet long, with head like a cow, and two small flippers—near weight about 2500 pounds—cannot leave the water—feeds on the grass of the margin, and propels itself forward by a broad tail.—*Charleston Pat.* March 25.

From the New York Express of March 26.

## MEETING OF MISSIONARIES.

An interesting meeting of the Board of Foreign Missaries was held Wednesday evening at the Broadway Tabernacle. There were three of the Foreign Missaries present; the Rev. Mr. Meigs from Ceylon—the Rev. Mr. Bingham from the Sandwich Islands—and Dr. Grant from the Nestorians. Interesting addresses were made by each of these devoted Ministers of the Cross in reference to the peculiar state of things at their different stations. Mr. Bingham exhibited a Bible in the Sandwich Island language, manufactured by the natives themselves. He read from this volume parts of the fifth chapter of Matthew. The native language struck every one as being sweet, musical and expressive. It abounds in those vowel sounds which give great harmony to the language. Mr. B. also exhibited a book of engravings and a quarto periodical, both the work of the natives and bearing marks of superior intelligence and work.

Dr. Grant exhibited a manuscript Bible upon parchment, It was written more than *seven hundred years* since by the Nestorians in the Syriac language, and the work is executed in great perfection. Dr. Grant made an eloquent address to a numerous and intelligent audience, in which he expressed his well-satisfied convictions that the Nestorians are the remnant of the ten lost tribes of Israel, and that they had the Gospel preached to them by Thomas, Bartholomew, James, and others. Dr. Grant made a farewell address to his friends last night, touching and eloquent. He returns to the Nestorians and intends to devote the remainder of his life to their welfare.

A GOOD MAN IS FALLEN IN ISRAEL.—Never we believe has a death occurred in this town, where the universal voice of the community, would more deeply and feelingly accord in the expression heading this article, than in the case of the beloved, respected and venerated Rev. Jabez Hamlin. Modest and unobtrusive in his piety, yet, ever, we believe, prompt and ready to respond to the calls of duty, he was extensively known in this region. We are not aware that any ever knew who did not respect him, or that any Christian of any sect knew without loving him. Ardently and honestly attached to his own denomination, in which he had ministered for forty years, he evidently loved Christ more, and rejoiced in beholding the image of his Saviour in whatever communion. The death of such a man is a public calamity.—*Elyria (O.) Atlas.*

COFFEE.—It is said of this important article of commerce, that the amount raised has increased considerably of late years, and that the growth now actually exceeds the consumption by some 25,000 tons. The amount consumed in Europe and America, is estimated as follows:

Holland and Netherlands, - - - - -	45,000 tons.
Germany and North of Europe, - - - - -	32,000 "
France and South of do, - - - - -	35,000 "
Great Britain and Ireland, - - - - -	10,000 "
America, - - - - -	22,000 "

Total consumption, - - - - - 140,000 tons.

*Boston Journal.*

DROUGHT IN MISSOURI.—The Lexington (Mo.) Express, of the 29th Feb., says: "There has not been a drop of rain during this whole winter, and only about four inches of snow, altogether. Our streets and roads are dry and in fine order. To take the season through, we never observed a milder or more delightful one, even in the Old Dominion."

HOW TO INSTRUCT.—Pour in knowledge gently. Plato observed, that the minds of children were like bottles with very narrow mouths; if you attempted to fill them too rapidly, much knowledge was wasted, and little received; whereas, with a small stream, they were easily filled.—Those who would make young children prodigies, act as wisely as they who would pour a pail of water into a pint measure.

TEA.—The Farmer's Monthly Visitor for Feb. contains a communication from Shadrach Cate, of London, N. H. in which he recommends a substitute for tea, in a plant of natural growth in New England. This plant, or rather, was held in great estimation by the Indians, on account of its healing qualities—and was called side weed. But Mr. Cate gives it the name of freshen ton. It grows on dry, sandy soil, newly cleared, and sometimes in the woods. A small, round stalk rises from one to two feet high—the leaves grow at joints round the stalk, four or five at a joint. The flower is small and yellow, project from the stalk by a fine stem above the leaf. It flowers in the latter part of June, and is then fit to pick. Mr. Cate says he has used this tea for more than ten years in his family, and believes it to be a good and wholesome tea.

A very melancholy occurrence took place recently at Margaret's Bay, L. C. Mrs. Holland, wife of Thomas Holland, Esq., of that place, and their three children, were unfortunately drowned: the children were amusing themselves on the ice, in front of the house, when it gave way. Mrs. Holland heard their screams, went to their assistance, and fell in.—Mr. Holland hastened to the assistance of them all—and he also fell in, but with much difficulty escaped a similar fate.—*Montreal Gaz.*

A SINGULAR DIVORCE CASE.—There is now before the Senate, an application for divorce, the circumstances of which are these: During the autumn of 1838, a daughter of a citizen in Stephentown, Rensselaer co., aged 13 years, attended the common school of the district in which she resided, and on her way, was accustomed to call at a neighbor's house. The mistress of this house, seems to have been an inveterate match-maker, and she so filled the simple girl's mind with notions of matrimony, having reference to a particular young man of her acquaintance, as to prepare her to take that important step at the first convenient opportunity. At a time when the father and mother of the girl were absent nearly a day, the husband of the officious match-maker, and others, persuaded their victim (though not without much hesitation on her part), to ride to a clergyman's in the vicinity, and be married to the young man—who it would seem, from the statements before the Senate, had played but a secondary part in the affair.

Resulting from these proceedings, was the indictment of the conspirators, and the sentence of the husband to the State prison. Meanwhile, the wife is such, in the eyes of the law; although the punishment of the husband pronounces her still under the control of her parents. To put an end to this double and incompatible relation legislative action seems to be necessary. A bill for that purpose, was reported by Mr. Strong, from the judiciary committee.—*Albany Argus.*

NARROW ESCAPE.—On Saturday the prisoners in the New Bedford jail had a narrow escape from suffocation. The pipe of one of the stoves having separated, the gas produced by the coal fire escaped into the apartments in such quantities, that when the circumstance was discovered, twenty-five or thirty of the prisoners had become insensible. Medical aid was immediately called, and after a good deal of difficulty, they were all resuscitated.

SINGULAR ROBBERY.—On the 16th ult., a gentleman residing at Covington, Ky., being in Cincinnati, went to the river, and called for a ferry boat to take him across. Two men approached in a skiff—he got in, and after arriving in the middle of the river they turned down stream—robbed him of his watch, money, &c., and landed him on the same side from which he started, about five miles below.

MOSES AND ANTIQUITY CONSISTENT.—In the last century, the books of Moses were often attacked, and their authenticity impugned, because they mention the existence of vineyards, grapes, and consequently of wine, in Egypt, for Herodotus expressly declares there were no vineyards in Egypt, and Plutarch avers that the natives of that country abhorred wine as being the blood of those who rebelled against the gods. This authority appeared conclusive, not merely to the sceptics who impugned the veracity of the Pentateuch, but even to the learned Michaels, who concluded that the use of wine was enjoined in the sacrifice for the gross usages of the Israelites and of the Egyptians. The monuments opened by modern research have decided the controversy in favor of the Jewish Legislator. In the subterranean vaults at Edithia, every part of the processes connected with the dressing and tending of the vines is fully delineated; the trellises on which the vines were trained, the care with which they were watered, the collection of the fruit, the making of the wine-press, and the stowing of the wine in amphoras, or vases, are there painted to life, and additional process of extracting the juice from the grape are represented, which seem to have been peculiar to the Egyptian people. Mr. Jordard adds, that the remains of amphoras, or wine vessels, have been found in the ruins of old Egyptian cities, which are still encrusted with the tar deposited by a wine. It is necessary to account for the error into which Herodotus has fallen; he wrote long after Egypt had been distracted by the civil wars, and then subdued by the Persians, calamities quite sufficient to account for the disappearance of such highly artificial cultivation, as that of the vine must have been in Egypt. His statement is most probably correct, if it be limited to the period when Herodotus wrote, and thus viewed, it becomes important evidence for the superior antiquity both of the Bible and the Egyptian monuments.—*Taylor's Natural History of Sicily.*

The city of Paris has at length succeeded in procuring water from an Artesian well, which has for several years been in progress at Grenelle, at an expense of 160,000 francs. The boring instrument, after having reached the enormous depth of 560 metres, (1837 English feet,) reached the water, which immediately sprang up in abundance to the top of the bore. This operation has resolved a highly interesting geological problem, and proves that a body of water exists under the green chalk strata which forms the bed of environs of Paris.

FEMALE PHYSICIANS.—The New York papers contain some startling accounts of the practices of Female Physicians in that city, which have been made the subject of examinations before the Police. The details are chiefly of a character unfit for newspaper publication. One of the cases mentioned will probably involve the death of a patient, and ought to end in the hanging of the Female, who lives by ministering to the sick.

CASES OF DEATH AMONG WOMEN.—The highest mortality of English women by consumption may be ascribed partly to the indoor life they lead, and partly to the compression, preventing the expansion of the chest by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposes tuberculous matter with a fatal, unnatural facility.—31,099 English women died in one year of this incurable malady. Will not this impressive fact induce persons of frank and influence to set it in counter-weight in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable malady in the frame? Girls have no more need of artificial bonnets and bandages than boys.—*English Register General's Report.*

HEAVY DAMAGES.—A libel suit, Nash vs. Benedict, was tried in the Circuit Court, New York, on Tuesday, in which the plaintiff, a Police Marshall, recovered \$1500 damages and costs. The alleged libel was published in the "Anti-Slavery Almanac," charging the plaintiff and others with being kidnappers; asserting that they had on a Sunday in November, 1836, stolen a colored man away from his family in that city, and hurried him into slavery.—*Boston Transcript.*

CONVICTION OF ROBINSON.—In the case of Peter Robinson, tried at New Brunswick, for the murder of Abraham Van Dam, Esq., the Jury, after a short absence, brought in a verdict of *Murder in the first degree*.

During the rendition of the verdict, says a correspondent of the Newark Advertiser, the prisoner appeared sulky and motionless—he was corpse-like—and while going out of Court, the Sheriff asked him how he felt, and he answered, "oh, I feel as nice as ever."

The Chief Justice directed him to be brought into Court to-morrow morning at 11 o'clock, to receive his sentence. I understand he has made confessions which will startle, not only those who have feelings, but even those who are already hardened in crime.—*Journal of Commerce, March 26.*

LATER FROM BUENOS AIRES.—By Capt. Baxter, of the Argentine Republic, we have received Buenos Ayres accounts to the 23d of January. The country was in a very unsettled state. The Governor of the Banda Oriental had raised about 8000 troops to protect his province from Governor Rosas. They were pressing for the army all the men they could find in both provinces. Produce of all kinds was very scarce and high.

Two signal triumphs have been obtained over different divisions of the remnants of the forces of Lavalle and those of La Madrid and Biuza.—*Jour. of Com.*

MARYLAND.—The Governor of this State has ordered special elections for members of Congress, in anticipation of the Extra Session.

The Louisville Journal says, that so far as it can learn, Sunday mails have been abolished throughout the whole West.

Two negro girls were arrested in Philadelphia last week for attempting to kill a German, who had five dollars in his pocket. They had cut and bruised the man most shockingly.

A young man tried in Middletown, Ct., last week, for an assault upon his father with intent to kill, was found guilty, and sentenced to twenty years imprisonment.

We learn from the Worcester (Mass.) *Ægis*, that the people of that town have resolved, officially, that the public good does not require spirituous liquors to be sold in that town.

The Afternoon train of Passenger Cars now leave here at 5 o'clock.

COLD AT BUFFALO.—Tuesday night, the 16th inst., was decidedly the coldest of the season, and on the morning of the 18th, at six o'clock, the thermometer was lower than at any previous morning during the past winter.

By the Caledonia, we learn that four millions six hundred thousand have now taken the Temperance pledge in Ireland.

## MARRIED.

In this city, 22d ult., by the Rev. Mr. Burgess, John P. Haven, Esq., of the city of New York, to Miss Emily Draper, of this city.

## POETRY.

From the New Haven Palladium.

## Life in New Orleans.

In the late ravages of the yellow fever in that city, the following incident occurred. The attention of a physician in his frequent rides, was particularly attracted by a humble situation, where a young family resided, consisting of a man, his wife, and a small child—he was led to notice them, from the appearance of happiness and contentment that was manifest—being often together before the house, in health and beauty, enjoying their precarious existence. At length he "missed them from the accustomed place"—after two days he became anxious for them, and stopped and called at the door, but received no answer—he then pushed open the door, and with horror beheld them both lifeless, and the poor infant by its dead mother, vainly trying to draw the sustaining fluid from her breast.

It looked the same, that cottage fair,

Half hid by creeping flowers,

Its usual calm of peace seem'd there,

Its shade for sultry hours.

The stranger that had often seen

Its inmates fair and gay,

With their young infant placed between,

Upon the porch at play—

Half paus'd, and wondered what should call

The lovely group away.

For then he heard no footstep fall,

No voice or tuneful lay.

Again he came—the door was closed—

He turned the latch aside,

Dread sight—in death they both repos'd,

Their babe still by their side—

Clasping its little arms around

Its mother's marble breast,

Seeking in vain where it found

Its nourishment and rest.

If this is life, in Southern climes,

Where bright the sun-set glows,

O give me life, where polar shines

His beams on Northern snows.

## C. S. M.

## MISCELLANEOUS.

## Dr. Doddridge's Dream.

Dr. Doddridge was on terms of intimate friendship with Dr. Samuel Clark, and in religious conversation they spent very many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the dissolution it was not introduced into the presence of all the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in "the visions of the night," his ideas were shaped into the following beautiful form:—He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant, he was sensible that he had exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea was visible. There was naught to be seen below save the melancholy group of his friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied, and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air, their forms became more and more indistinct, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length, the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted athwart their path the guide informed him that the palace he beheld was for the present to be his mansion of rest.—Gazing upon its splendor he replied, that while on earth, he had often heard that the eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those that love him, but notwithstanding, the building to which they were then rapidly approaching was superior to any thing which he had actually before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow white cloth, a golden cup, and a cluster of grapes, and then said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass that angels, though unseen, had ever been his familiar attendants, and sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness.—Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of good-

ness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and withhold such singular beauty was his appearance, that he sunk down completely overcome by his majestic presence. His lord gently raised him from the ground, and taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the golden cup, and after having himself drunk, presented it to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished, perfect love had now cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard fall from his lips the grateful approbation: "Thy labors are over, thy work is approved, rich and glorious is the reward." Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impression of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

**SWEDENBORGIAN.**—The officers of the "Middle Convention of Receivers of the doctrine of the New Jerusalem in the United States," have issued a Circular to Christians of all denominations, asking every one "who believes in the possibility of revelation in these latter days," "to go one step further, and bring himself to believe that possibly Swedenborg may have been commissioned to write what he has written. They state that the probable number of that sect in the United States at present is about 4000. They have three magazines for the dissemination of these principles, one at Boston, one in Philadelphia, and one in Cincinnati. The number of their ordained and licensed ministers is thirty-eight.

Cross & Journal.

gest, and drink: I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all which God delights; that is in virtue and wisdom, in the whole creation, and in God himself."

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FIVE THINGS TO BE AVOIDED, when called upon to preach in strange churches.

1. Do not choose texts which appear odd, the choice of which vanity may be supposed to dictate.

2. Nor a text of censure: this is assuming.

3. Nor a text leading to curious or knotty questions: then it would be said you preached yourself.

4. Do not aim to eclipse the minister of the place by an extraordinary display of talent: this is unkind. But

5. Choose a text of an extraordinary edifying nature, connecting doctrine and practice together, still not a doctrine in respect to which there may be at that time much division among the people: this, I think, does not belong to a stranger. Deliver the discourse with urbanity and Christian feeling; you will then be welcome a second time.—*Dr. Doddridge.*

**TOUCHING APPEAL.**—The proprietors of Hollis Street Meeting house, Boston, have called an *ex parte* council to examine their charges against their minister, Rev. Mr. Pierpont. Mr. P. appeared by invitation, and in an ingenious argument he addressed the Moderator as follows:—

N. H. *Bap. Register.*

Sir, as a minister of Jesus Christ, a brother somewhat older than yourself, I warn you; I warn you against this. Either these men, my accusers, have deeply wronged me, or I have wronged them, and my own soul. One of those white haired men, one who had been in daily attendance here, and whose name you see, Sir, is upon these accusations, I profoundly pity. I forgive him the wrong he has done me, even before he asks me. His spirit went not with his hand when he signed this paper; nor is it now, where he has left his name. In the infirmity brought upon him by care and years, he has yielded to influences which his cares and years have not left the strength to resist. May God forgive him, as I do; and as I will the rest of my accusers when they turn again and say "we repeat." Till then, Mr. Moderator, I warn you to beware how you do a brother wrong, for the sake of making peace.

"There is no peace saith our God, to the wicked;" and, Sir, if you throw yourself between the arrows of the Almighty, and their aim, they are swift enough, and sharp enough, to strike through you, to reach it. God is just; and justice will be done to my name, upon the very records where my enemies have now thrown upon it a blot. I may not live to see it, Mr. Moderator, nor you. I have children, though. One son I see in this thronged hall. I will enjoin it upon him; nay, I do enjoin it upon you, my son; here, in this temple of justice; and in the presence of the assembled churches of Jesus Christ, for whose ministry you are preparing yourself; here do I in the name of Jesus Christ, enjoin it upon you; nay, I do adjure you by the Most High God, that if justice is not done to my name upon those records while I live, you give your own spirit no rest, when I am dead, until it is.

A Court of Probate holden at Suffield, within and for the District of Suffield, on the 5th day of March, A. D. 1841.

Present, LUTHER LOOMIS, Esq. Judge.

On motion of the Administrator on the estate of Almon Remington, late of Suffield, within said district, deceased, This Court doth appoint the 22nd day of March instant, at 2 o'clock, p. m., at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said administrator to give public notice to all persons interested in said estate, to appear [if they see cause] before said court, at said time and place, to be heard therein, by posting said order of notice on a public sign-post in said town of Suffield nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record, Luther Loomis, Judge.

DODDRIDGE'S FAMILY EXPOSITOR.

COTTAGE BIBLES.

HENRY'S SCOTT'S EXPOSITIONS.

THE OLD AND NEW TESTAMENTS, HISTORICALLY AND CHRONOLOGICALLY ARRANGED WITH NOTES, BY REV. G. TOWNSEND.

PARAGRAPH BIBLE BY COIT AND NOURSE.

WESLEY'S WORKS.

HENRY'S DAILY COMMENTARY.

PLEINLY INSPIRATION OF THE SCRIPTURES, BY REV. S. NOBLE.

BICKERSTETH'S WORKS.

EVIDENCES OF CHRISTIANITY, BY ALEXANDER PALEY,

YOUNG MAN'S CLOSET COMPANION.

GOD'S BETTER COVENANT.

CASES OF CONSCIENCE.

OISLAUSSEN ON THE GENUINNESS OF THE NEW TESTAMENT.

PHILOSOPHY OF BENEVOLENCE, BY CHURCH.

HANNAH MOORE'S PRACTICAL PIETY. DO. ON PRAYER.

PHILIP'S GUIDE.

PHINEAS'S LECTURES.

PHYSICAL THEORY OF ANOTHER LIFE.

HARVEY ON MORAL AGENCY.

CORNER STONE, WAY TO DO GOOD, AND YOUNG CHRISTIAN, BY ABBOT.

WILBERFORCE'S PRACTICAL VIEW.

BROWNEE'S LIGHTS AND SHADOWS.

JUDD'S REVIEW OF STUART.

COGSWELL'S MANUAL OF THEOLOGY.

MEANS AND ENDS.

SIMPLE SKETCHES, STUDENT'S MANUAL AND SABBATH SCHOOL TEACHER, BY TIDD.

BOOK OF COMMON PRAYER, VARIOUS SIZE AND BINDING.

SELECT FAMILY SERMONS, BY BISHOP MCILVANE.

CAMPBELL ON THE FOUR GOSPELS.

TYNDALE'S NEW TESTAMENT.

LIFE OF JEREMY TAYLOR.

HOLY LIVING AND DYING, BY DO.

CHILD'S BOOK OF THE SABBATH.

DOMINION OF CHRIST.

SYGMONTON ON THE ATONEMENT.

BUNYAN'S HOLY WAR.

WALK ABOUT ZION.

SADDUCEE'S BRITISH PULPIT.

HILL AND VALLEY BY CATHERINE SINCLAIR.

DREDLOCOURT ON DEATH.

MEMOIR OF REV. J. VAIL.

FRAGMENTS OF DR. SPRING.

MILLER'S CLERICAL MANNERS. DO. ON THE CHRISTIAN MINISTRY.

MINISTRY OF CHRIST, BY THOS. A. KEMPIS.

GREENFIELD'S GREEK TESTAMENT, &c. &c.

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Hartford, Aug. 7, 1840.

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